§§5 parents to the dance, they must go. When the mother passes a
[178] crossroads or the dwelling place of a spirit or an efeno (a place where the Nkundó gather for magical practices, oracles, etc.), she also sings and dances in honor of the spirit, so that he will favor her
§§5 §33 children. Various songs are popular, such as: Elím'é'Ámbá tongólela yelí yeye, "Spirit of Ámbá, do not weep; (1) Bokótu la

1. Tongólela is an archaic form still in use among the Ekonda, etc

Mbóy'é'Ambá tofúkáká tonyongáká, toféká bilingoi yelí yeye, "Ámbá'a Bokótu and Mbóyó, do not bruise yourself, do not stir, do not eat bilingoi mushrooms"; Bokótu 'a Mbóyó njótéla ngóy' engengo yelí yeye, "Bokótu and Mbóyó, I surround my mother with abundance"; Bokótu'a Mbóyó lá'ókong lá'ókendo yelí yeye, "I shall fall ill, and yet I will walk (be well)"; Bokótu'a Mbóyó, lóóta bokokesano yelí yeye, "difficult childbirth," etc.

Foods forbidden to twins are the mushrooms called bilingoi
§§5 262 (or bilingondo or bankánkindá), the mpambí antelope, and the ólí yam, which is also forbidden to parents whose child is not yet weaned. (2)

2. This prohibition extends to all food cooked in pots in which such forbidden foods have been prepared. The extension is characteristic of all alimentary prohibitions.

§§5 When traveling, the parents of twins gird themselves with the
•§7 creeping plant called boyayenga, or wear it like a strap over the shoulder. The mother also attaches a bell to it. Their hair is often
[201] adorned with two feathers from the tail of a gray parrot (nkoso) and two feathers from a white hen. [504]

§§5 The greeting to parents of twins and their reply must always
5b be double: w'ónó w'ónó, the reply em'ónó em'ónó; oóyá, oóyá, the reply lóka lóka. Note that the last greeting is not replied to differently

595 wife was called Lonkata. This was, however, more a category, for there were sometimes four Lonkata in a harem. The rest were ordinary wives. Among the Ekonda, the first wife was called Nkumokolo, just like the Bomatsa. The second wife was called Ekila or Nkonde. The remaining wives were the ordinary wives of the harem.

595 The first wife, Bomatsa, always remained at home and never
484 left the harem. The second, Ekila or Nkonde, accompanied the polygynist everywhere; she was at his side on all his trips. The Bolumbu usually went completely alone to do errands in other villages.

595 These old customs of priority among the wives are now gradually beginning to disappear.

684 It was forbidden under severe penalty to have relations with the first, second, or third wife of the polygynist. The penalties were death, slavery, or a large fine.

This was their law concerning adultery, enforced with severe punishment.

595 The ordinary wives of the harem were less strictly guarded.
837 This often depended on the jealousy or indifference of the polygynist. Anyone who had relations with these wives had to pay a fine, or rather, a price of prostitution. Since the wives were almost all in the possession of the polygynists, there were naturally many men without a wife. These, then, often had relations with the ordinary wives of the polygynists. Also, the sons of the polygynist had relations with them; the polygynist himself sometimes even had relations with the ordinary wives of his neighbor. This was the bad consequence and the immorality of polygyny.

595 It is easy to understand that the ordinary wives of the polygynist,
586 having relations with others, often left their husband, or rather, their master in order to go to another. The ordinary wives constituted the largest number. It is because of this that one now finds many women who have had three or four, sometimes even seven, different husbands in succession. Among some tribes, [534] the Ekonda among them, they were stricter; a wife who had already left her husband or master two or more times was considered to have little worth.

567 The female slaves who were taken in war were given by the
595 polygynist to his male slaves as wives. They could also be installed in the harem among the ordinary wives. Their children could have the same rights as the other children of the polygynist